

CHURCH OF GOD

Evangel



April 10, 1961

Have ye received the Holy Ghost since ye believed?



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Readers' Response

To the Editor:

I have read the Evangel for many years and have enjoyed it immensely. I have found within its pages much help as I have read the great sermons, the prophetic messages and the wonderful testimonies of God's people. Through these pages come inspiration, a greater desire to be faithful, a greater desire to be of service to our Lord, and a greater determination to see the other side of the Christian life where we shall meet Jesus who lovingly made these provisions for us. May this publication continue to bless people the world over, and may I never have to miss one issue. The editorials are wonderful. I read the Evangel from cover to cover.

—MRS. O. L. FITCH

Ringgold, Ga.

— — —

To the Editor:

I would like to tell you how I really enjoy the Evangel; it is food to my soul. I have been so deeply touched by the requests for prayer that I have written to some of the individuals requesting prayer. The Lord keeps impressing me to write the Evangel. I know that praying for the sick and needy is a work that I can do.

Anyone desiring prayer for his body or any other need, please write me. I feel this call to be God's anointing on my life.

—MRS. STELLA R. MONEYMAKER
50 N. W. 39th Street
Ft. Lauderdale, Florida

— — —

To the Editor:

I look forward to the Evangel each week. It is both informative and inspirational. According to my reports, we will reach and exceed our Evangel goal this month. Naturally, this makes us very happy.

—T. W. DAY
Overseer of Wisconsin-Minnesota

CHURCH OF GOD *Evangel*

Official Voice of the Church of God

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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Editorial

WHAT IS THE CHURCH OF GOD?

A CHURCH MUST DO THREE basic things to deserve a right to exist: it must follow Christ, be faithful to the Scriptures and benefit humanity. For these reasons only should there be a Church known as the Church of God. Our identity as a legitimate part of the body of Christ rests squarely upon the discharge of our responsibility toward Christ, the Scriptures and mankind.

In this, our Diamond Jubilee year, it would be well for us to consider *who* and *what* we are. Knowing this, perhaps we can better understand *why* we are.

The following points of our identification are positive and vital. Each carries with it both a promise and a responsibility to our generation. It is only because we are this that we have any right to be at all.

Christian

First of all, the Church of God is vitally and emphatically Christian. No doctrine supercedes the doctrine of Christ, but the Church accepts His words as its law and His deeds as its example. This claim of being Christian is not a hollow pretense, for He is accepted literally as He is represented in the Word of God. We have no complex theological or philosophic position based in part upon His teaching or upon Him as a good man. Rather, He is accepted as sovereign Lord, Saviour, Redeemer and King of all the earth. Upon Him and Him alone is the hope of the Church of God founded.

Protestant

We are founded upon the principles of Protestantism. We are not traditional followers of Martin Luther, John Knox, John Calvin, Jacob Arminius, or any other individual of the Protestant Reformation. We are Protestant because we were founded upon the basic principles that marked this reformation.

The Church of God stands emphatically for religious freedom, for the separation of Church and State, for the priesthood of believers. We stand with equal vigor against the abuses and extravagances of ritualistic and dogmatic ecclesiolatry. This makes Protestantism both a heritage and a position.

Fundamental

The Church of God is fundamental in its doctrine. The five points of fundamentalism are historically and permanently the bedrock of our belief. The first is: (1) *the inerrancy and infallibility of the Scriptures*.

tures. The first point of our Declaration of Faith is that "We believe in the verbal inspiration of the Bible."

Next, fundamentalism believes in (2) *the virgin birth and complete deity of Christ.* Our Declaration of Faith says that "Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary."

Fundamentalism believes in (3) *the literal resurrection of the body*, and the Church of God declares its faith "in the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked."

The fourth point of fundamentalism is (4) *the atoning sacrifice of Christ's death for the sins of the world.* Our statement is "that justification, regeneration and the new birth are wrought by faith in the blood of Christ."

Finally, fundamentalism asserts faith in (5) *Christ's second coming in bodily form to the earth.* The Church of God believes "in the premillennial second coming of Jesus."

In every point, our faith is the historic, fundamental Christian faith, not in creed only but also in practice and living hope.

Holiness

The doctrine of holiness is one of the basic precepts upon which the Church of God is founded. The experience of sanctification and the life of holiness in the Wesleyan tradition provided the very impulse that brought the Church into being. Our Declaration of Faith states our belief "in sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word and by the Holy Ghost," and, further, "holiness to be God's standard of living for His people."

This historic and scriptural faith in holiness, made possible by the experience of sanctification, is both distinctive and thrilling. The eradication of sin, separation from the world, and the possibility of Christian perfection answer the very longing of the heart of man. The Church of God maintains, from the Scriptures, that these glorious possibilities are provided for the children of God.

Pentecostal

The Church of God is Pentecostal, which means that we believe in the baptism of the Holy Ghost, with the initial evidence of speaking in tongues. This

experience is a separate work of grace for all believers in Christ who will receive it. Just as the believers in Christ on the day of Pentecost (Acts 2) received the Holy Ghost, or Holy Spirit baptism, believers in Christ today can, and should, receive the same experience. While this baptism is not essential to salvation, it endues the believer with power for service and provides added strength and boldness for Christian living.

The Church of God believes in the spiritual gifts enumerated in 1 Corinthians 12:1-11 and that these gifts are in operation in the Church today. These gifts are an eternal part of the plan of God, as vital today as in the days of the Bible. The Church especially emphasizes divine healing, believing that provision for healing was made in the atonement of Christ.

Evangelistic

An aggressive evangelism is one of the strongest emphases of the Church of God. Revivalism is a chief means of evangelism, but other forms—such as child evangelism and personal evangelism are stressed. Since no man can see the kingdom of heaven except he be born again, we endeavor to lead all those who are lost to Christ.

Missionary

From its earliest years, the Church of God has been aware of the Christian responsibility to take the gospel into all the world. The missions emphasis is so great that membership in foreign lands is almost equal to that of the homeland. At the present time, the Church of God has 124 missionaries under appointment to foreign fields. These missionaries train and direct native workers, who then do the greater part of the work in their homelands. This means that the number of American missionaries represents only a fraction of our missions effort.

In 1960 the Church of God raised \$665,721.99 for foreign missions. This amount is used to support our work in about 49 countries. New lands are being reached annually now, as fast as our means and national recognition permit.

Charitable

The Church of God is a charitable institution. This is particularly true concerning orphans and needy children. Three homes for children are now operated, a national home in Sevierville, Tennessee, a state home in Kannapolis, North Carolina and a state home in Gaffney, South Carolina. In 1960, \$196,445.98 was given by the Church for the support of these homes.

The retirement plan of the Church of God for its aged ministers and missionaries is an adequate one.

This is also true of our plan for disabled ministers and minister's widows.

Educational

Since 1918 the Church of God has supported schools for the training and teaching of its people. Lee College in Cleveland, Tennessee, has Bible college, junior college (liberal arts), school of music, and high school divisions. The liberal arts college is accredited by the Southern Association of Colleges and Secondary Schools and confers the Associate of Arts degree, the credits of which can be transferred to any other four-year college toward the Bachelor of Arts degree. The Bible college is accredited by the Accrediting Association of Bible Colleges and confers the Bachelor of Arts degree in religious training. The high school is also fully accredited by the state and regional associations.

Other schools are operated in other parts of the nation: West Coast Bible College in Fresno, California; Northwest Bible College in Minot, North Dakota; International Bible College in Estevan, Saskatchewan. Numerous states conduct summer seminars. Most of our foreign fields have Bible schools, colleges or seminaries. Those in India, Haiti, Jamaica, Germany, El Salvador, Argentina, the Philippine Islands, and the Union of South Africa are particularly outstanding.

A Church of Today

The Church of God endeavors, in every field of Christian service, to meet the needs of today. "Jesus Christ is the same yesterday, today, and forever"—with emphasis on *today*. What we have done is meager, and what we will do is only a possibility; so, only that which we are doing is sufficient for today. Those who believed yesterday or may believe tomorrow do not count for today. Our Christian belief is in twentieth-century living, not in a creed that has become impotent. Our efforts in the missionary, eleemosynary, educational and evangelistic fields are current, not merely historic and not merely hopeful even though they are historic, current and hopeful.

The blessings of God are today's blessings. Healings of yesterday do not relieve the suffering of today, though they do strengthen today's faith and determination. The same is true of all the blessings of God. We thank God for the past; we hope for the future; and we work in the present.

What is the Church of God? It is a Church under God, anchored by the past, reaching for the future, meeting the crises of today.

Charles W. Clegg



And above all these things put on love, which is the bond of perfectness.

—Colossians 3:14 A.S.V.

DANIEL WEBSTER, the famous American politician and orator, once spent a summer in New Hampshire, and every Lord's Day went to a little country church morning and evening. His niece asked him why he went there, when he paid little attention to far abler sermons in Washington. He replied: "In Washington they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth." A great lesson is here for all of us.

The mantle of the gospel rests upon the shoulders of men for one purpose, to preach the redeeming story of Jesus of Nazareth. When men step into the pulpit they are there with one aim; their preparation before reaching the pulpit, and their reason for going should be to point to Christ.

Dr. Jowett relates an incident in Northfield: "I went out early one morning to conduct a camp meeting away off in the woods. The camp dwellers were two or three hundred men from the Water Street Mission in New York. At the beginning of the service prayer was offered for me, and the supplication opened with these inspired words: 'O Lord we thank Thee for our brother. Now blot him out.' Then the prayer continued: 'Reveal Thy glory to us in such blazing splendor that he shall be forgotten.' It was absolutely right, and I trust the prayer was answered."

True *evangelistic preaching* is accomplished when the newborn Babe, the shudder of Calvary, and the brilliance of the empty tomb are made so real that others lose sight of the man preaching and focus all attention upon the Man of these events. Such sermons are not brought when men only desire to say something good about the Galilean; they are wrought by much effort and a burning passion for souls.

Every man who desires to enter into the pulpit effectively, must

carry with him a burden for humanity. He must realize that all who perish are in his parish. As stated by Richard Baxter: "To preach as though he'd never preach again, and as a dying man to dying men." There must be that revelation to every harbinger that this may be the only gospel to which they will be exposed, or if they have heard it revealed time and again, that this could be the last time. It very well could be.

A fellow minister, chaplain of a state penal institute, is required by

scriptural argument; a soul is being weighed.

The man who stands before the congregation to declare unto them the "acceptable day of the Lord" carries upon his bosom the same grave responsibility. Just because we cannot pinpoint the time of the death of each face does not slacken or lighten the duty with which we are faced.

PRIOR TO THE crisis of his labors, the delivery of the sermon, he must hide himself away

with God and saturate his whole being, soul, mind, and body, with prayer until he is vibrant with urgency and the Holy Spirit. This kind of man will not have to worry about the anointing or inspiration when the time comes. He will stand aflame, as one pleading and crying to save men from immediate and sudden disaster.

Of John Welch it is told that he would spend long hours on his knees by his bedside, even on winter nights, praying and weeping in the darkness, with only his plaid shawl flung about his shoulders to shield him from the cold. His wife, poor creature, would expostulate with him and bid him return to his rest, only to receive the reply: "Oh, woman, I have the souls of three thousand to answer for, and I know not how it is with many of them." (*The Burden of the Lord*, Ian Macpherson)

"Preaching Christ"; that is a pregnant phrase. There is more in it than meets the casual eye. It is not to be equated with mere preaching about Christ. Ian Macpherson states it thus: "You can preach about Confucius or Socrates or the Buddha or Mohammed, and you can preach about Christ, too. But that is not preaching in the New Testament sense. Preaching, in the New Testament sense, is, as we have seen, not preaching about Christ but preaching Christ Himself . . .

"Christian preaching, therefore,

Evangelistic Preaching

By C. Jerry Goff

his position to walk with men as they take their last steps from the death cell to the chamber of execution. I found myself whispering a thanks to the Almighty that that responsibility does not rest upon me. If that man has not accepted Christ as his Saviour, that minister must do all within his power to bring him to a realization of eternity without Him.

What a responsibility, a few steps, a few minutes, passing as quickly as the time it takes to read this article. A decision must be made; there is no putting off, no waiting, no statement of "I'll wait until tomorrow night." There is no time to think it over, to accomplish those last few sinful pleasures. This is no time for jokes, a long, tiring sermon, or points of

is not the bare utterance of words, however skillfully woven on the loom of literary or oratorical art. It is infinitely more—the communication of the Word, the bearing and the delivery of a burden, and that burden is not just the burden which the Lord bestows, but the burden of the Lord Himself.

Hence, preaching is something august, sublime, awe-begetting—a supernatural act, the transmission of a Person through a person to a company of persons, the Person conveyed being the everlasting Jesus.

Since "preaching Christ" is an inexhaustible subject, it must be

narrowed down by what is known as a text. This is often, and too often I am afraid, a "pre-text." It is to many a launching pad from which they give the first or second planned blast, after which they are in orbit and drift aimlessly. If the first stage fails to fire they don't even make it into the air or if they make it aloft, their soaring has little value to the men in the street.

A glorious introduction is wonderful to capture the attention of your audience, but whatever saving effect it might contain is generally worn off if for the next twenty minutes you have only an extemporaneous unfolding. The man who finishes this type of sermon and retains his poise to reach his office or room feels like crying out with Psalm 22:1: "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?"

EVANGELISTIC preaching is not to weave glorious theological speculation, or to give great discourse to economic problems, or to philosophize on political success, but to carry Christ in simplicity and clarity, pointedly and passionately to doomed mankind. It is much better to preach simply with clarity and assurance than to wander off into the unknown for impression's sake and be profoundly vague.

Deliver your soul with a goal in mind; a closing which you have prayed and labored over. This is the crisis; for this moment you have prayed, for this moment you sought diligently for the guidance of the Holy Spirit, for this moment you have preached. Your task has not been to stretch their imagination, to stir their emotions, or to enlarge their intellect, though you may do all three in the course of your sermon. Your challenge is to get them to open their very beings to the Man Christ Jesus. The crowning moment for the preacher is when he has paid the price for the message and he sees men, not on their feet shouting his praise, but on their knees giving adoration to his Lord.

Preparation for Revival

By G. W. Lane

A PROPER EFFORT for a well-rounded revival consists of three parts, pre-revival, actual revival, and post-revival. The revival should not start with the coming of the evangelist; neither should end with his leaving. The pre-revival time is one area which should be given more thought. Many times the success of the meeting is determined by the arrangements made before the revival begins.

Some of the activities which should be carried on before the revival are:

1. Special Preparations

- a. Set aside the time from other church activities.
- b. Members should arrange their business so they can attend nightly.
- c. Advertise the meeting so it can start with top attendance.
- d. Visit your absentee members and friends to get their cooperation.
- e. Make the revival a major effort; leave nothing to chance.

2. Prayer for Revival

- a. This should be direct prayer and held at a special time.
- b. Special requests for certain persons should be put in a box or other special place.
- c. Ask for a direct answer to prayer as Gideon did with his fleece.
- d. This praying will condition the individual members to do their part.
- e. You will by your praying set the pace for the revival.

3. Personal Workers' Training

- a. Each worker should be given fresh instructions.
- b. He should know the three

steps to salvation; namely, forsake sin, confess sin, and believe that God forgives sin. Scripture reference should be known.

- c. He should be able to guide the seeker in the sinner's prayer and let him follow.
- d. He should be able to instruct the seeker as to how to receive any experience.
- e. He should be taught how to personally invite the sinner to pray at the altar.
- f. Proper instruction of the personal workers is a must, so that much of the revival effort will not be wasted.

4. Prepare for Your Evangelist

- a. Arrange for his housing and food.
- b. Provide for at least a portion of his pay before the revival. The evangelist has fixed expenses that must be met, and he should not have to worry about his personal affairs while he is there to help others. Many churches are small and cannot provide properly during his stay. If you will arrange your finances beforehand and make it known that you can secure the evangelist of your choice, your results will be greatly improved.

If these suggestions are followed, the revival will be felt and results seen even before the date set to start. This pre-revival effort should be made no less than one week in advance to assure best results. Then, if you have a two-week campaign, take another week for the post-revival follow-up of new people. You will have a month of real spiritual effort that is sure to bring success.

Evangelism in the Day School

*"And that from a child
thou hast known
the holy scriptures, which are
able to make thee wise unto
salvation through
faith which is in Christ Jesus"*
(2 Timothy 3:15).

By D. A. (Danny) Drake

LEARNING HAS been defined as "a process of growth; an adjustment to environment; a modification of experience; a change in behavior; the acquisition of knowledge or skill." Learning includes the acquisition or development of ideals, attitudes and appreciations.

Evangelism simply means "an earnest effort to spread the gospel of Christ."

The Bible teaches that learning about Christ should begin at an early age. "Sanctify unto me all the first-born, whatsoever openeth the womb . . . it is mine" (Exodus 13:2). "I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children" (Deuteronomy 4:10).

Evangelism properly ministered to a child cannot fail. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). The heart of a child is like a clear slate on which a single mark has never been written; it will bear the name and likeness of his environment, example and teaching. As pliant as clay in the hands of the potter, it will become a vessel of honor or dishonor depending on the hand that forms it. Must we wait until the brick is baked before

trying to make an impression on it?

Only one conversion in forty thousand results after the age of thirty-five; eighty per cent of the conversions occur before twenty; seventy per cent of the boys and sixty per cent of the girls are lost from the Church in the "tragic and terrible teens." These are startling, daring statistics. This eternal loss did not begin in the crowning years, but in the crib.

The other day I walked into the classroom in one of our Christian day schools where ten Church of God boys and girls and thirty non-Church of God children attend, children the gospel was designed to reach. A little black-haired, brown-eyed girl stepped up to me and said, "Good morning, Father." I first felt a cold chill; then dropping on my knees beside her, I told her the words of Christ: "Call no man father upon the earth, for one is your father which is in heaven." She said "Oh, I see."

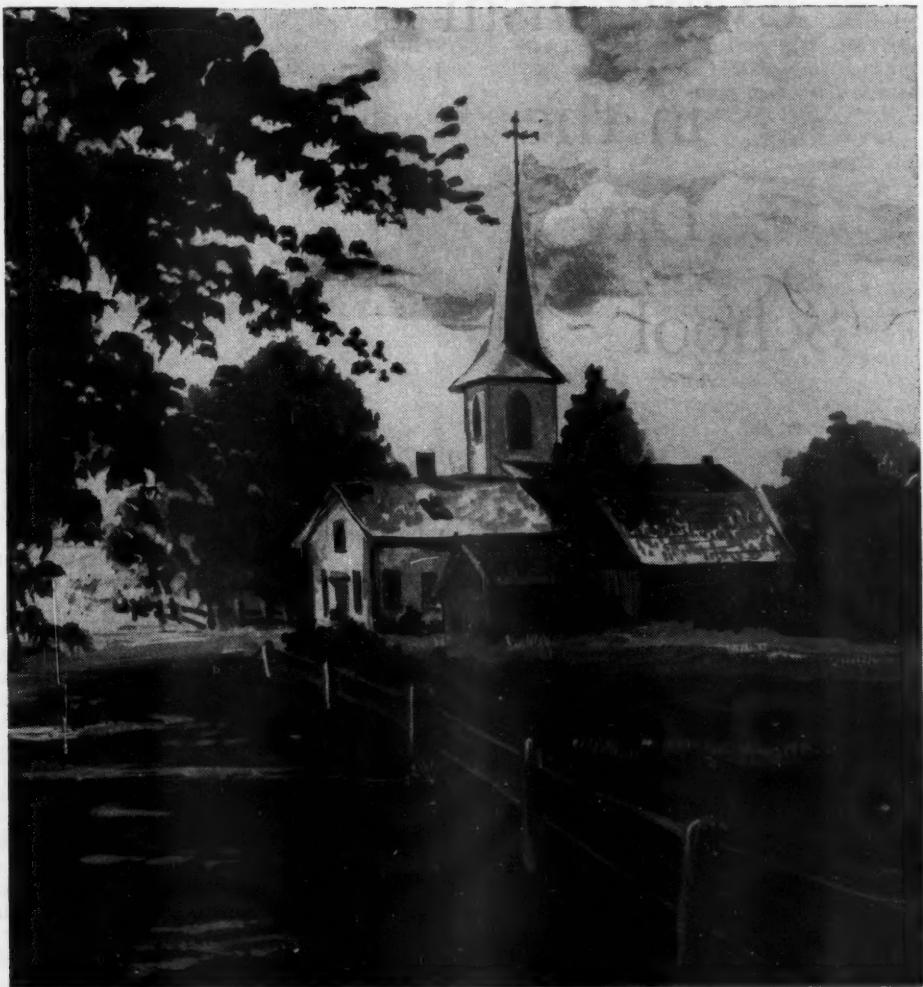
After attending the chapel services at the school for a few days and listening to the stories of Christ, she came running up to me and said, "Good morning, Brother Drake." What if the vision of the school had never come or if the faithful laymen had failed to sacrifice to bring it to pass? This little child would have remained

in her Catholic school, chained to the fear of the priesthood, bound to her marble statues.

Forty children are enrolled in the day school, and this is only the first semester. Forty children study under Christian supervision, not forty-five minutes a week, but thirty hours. They begin the day with prayer; they give honor to God's Word in the classroom. While our first American textbook, the Bible, is not allowed to be read in the public schools in California, these children are learning by Spirit-filled example, in controlled environment, and by God-centered teaching. They are learning to love Christ and to serve Him. This is evangelism in the Christian school.

Recently I dined with a prominent minister in this city. His church has maintained a Christian school for a number of years. I asked him about the permanent result from their school. This was his answer. "Ninety per cent of the children who attend our school not only remain Christians but also become permanent members of our particular faith." I ask you, minister friend, to check the attendance list of your church and Sunday School and compare the figures.

Christian education does not cost, it pays.



I FEEL VERY humbled by the request to write on this great subject. However, it is true that God has enabled me and my good wife in our evangelistic work to pioneer more than forty-five churches in the past forty years. In the face of this fact we can only exclaim, "Behold what God hath wrought." As Brother R. P. Johnson once said, "If you want a revival, take God with you." This is the answer to revival and the establishment of a

new church in a few field.

First, we must understand that the field is *new*, not a burned-over field where the gospel has been preached over and over again, where many have already made a decision for or against this "new and living way." A *new* field is another story. This is not the place for the "home guards" but for the soldier on the front lines, the evangelist with a *passion for the lost*! Here the people are easily awakened by the solid, sound, Spirit-

filled message of God, and they cry out, "What meaneth this?" Thank God, we have the answer: Jesus of Nazareth passeth by.

Second, in new-field work we do not put the roof on the church first; we lay the foundation. In other words, we give God, through His Holy Spirit, a chance to convict of sin. We preach against sin, not with blasts of fury and condemnation, but with love, passion, and a heart full of the Holy Ghost and spiritual insight. I was once

How to Establish

A Church in a New Field

criticized strongly when I reported a nine-week revival in which I had never preached on the baptism with the Holy Ghost. I was told I had had no revival, despite the fact that 109 persons accepted the Lord (I mean "prayed through"). In this new-field meeting the foundation was laid.

Winter came and fifty-two received the baptism of the Holy Ghost. This was in Minot, North Dakota, but similar results occurred in a number of fields. This same criticizer later said of me, "When he stands them up, they stay stood."

When in a new field, lay the foundation. Your converts will love you, and as little birds in a nest they will take what you give them. First, get the converts; then when they are under your influence, as you feed them and preach the other great things of God, they will receive them. Take heed to your message. Live where you preach. Fast and pray for divine guidance, discernment and burden.

Third, discernment is one of the highlights of a successful evangelist in new-field work. The evangelist must discern the working of God in the hearts of his audience and know *the mind of the Spirit as to what his message to them should be*. He must know the Word of God. "The entrance of God's Word giveth light" and the more of it you give them, the more they will thrive.

There is no place for a lazy, money-preaching preacher in establishing a new church in a new field. He must preach willingly, nightly, sometimes three times on Sunday. Sunday afternoon is the greatest time to reach the spiritually weak of other faiths who need the fullness of the gospel. It is a time for testimonies, prayer for the sick, giving out more doctrine to establish the new saints and some old ones who have never seen the full light. Song services

must not drag or be too fast. The altar service must be under the control of the evangelist, and he must know the leadings of the Lord.

Everything must be done decently and in order. In a meeting, after I had nearly preached my heart out under the unction of the Holy Ghost, the altar call was being given; the piano was playing softly, "Lord, I'm Coming Home." The entire audience was aware of the presence of God and looking at me as I made the plea for the lost to accept Christ. Numbers were in the "valley of decision." Suddenly a man arose and screamed to the top of his voice. What do you think happened? I lost my grip on the congregation as they all looked at him in wonderment. The message God had given me was nearly if not completely, destroyed for the night. The meeting soon was dismissed. But before it was dismissed I pounded on the pulpit for order and for attention, and finally the brother became silent. After the meeting he stated, "You offended me." I replied, "Yes, and you offended me." I advised him that the next time he should kneel quietly and bury his face in his hands in the sawdust and not distract the entire congregation.

If you want to establish a church in a new field, remember we are not fishing for minnows, but we are fishing for whales; however if we get the latter we'll get the former. Oh, that we would know the mind of the Spirit in revival.

Fourth, week-end revivals are generally for the spiritually weak

evangelist, with few sermons. If this is not so, then why do they not pitch their tent, so to speak, and stay there until the travail of soul is such that sons and daughters are born into the kingdom and a church is set in order. *We must win the lost*, but it will take staying quality, not homesickness for Mama.

After a night meeting and a shower of rotten eggs in which my song leader was splattered, I went to the depot the next morning and saw him sitting on his suitcase. I asked him, "Where are you going?" He answered, "Home, and God can run His own business." That was his end. "God can only use the soldiers He can trust, so keep on the firing line."

Fifth, the avenues of approach are many in the establishment of a church in a new field. For example: (1) The branch Sunday School offers an opportunity for the children to get next to the hearts of their parents. (2) The summer daily vacation Bible school demonstrates to parents that someone is interested in the children of the community. Climax this with a great program and you have a foothold. (3) Be careful to rent a decent hall or place for service. If it isn't clean, then clean it. Respectable people despise dirt and uncleanness. Soap and water are not costly. If I were not saved and you came to my town and rented a place and did not clean it up, I would not be there because I would feel like everyone else: "If your place is dirty, you are not to clean." (See Galatians 5:19, the *third word* in the category.)

One does not have to be rich to be a Christian. When we used orange crates for cupboards we draped them with clean cretonne. When we used an old kerosene stove in the little living tent, we kept it clean. The cretonne curtain that divided the tent into two

Paul H. Walker

*Overseer of North
and South Dakota*

*President of Northwest
Bible College*

rooms was clean. The gospel tent was stretched neatly, bedecked inside with lovely scriptural banners. The seats were kept straight, the platform swept, the lights hung with some degree of intelligence as to their location, and the people who came were met with a hearty handshake, a smile and a "God bless you." *Order in God's House*, whatever and wherever it

is, should be our motto. Here long-lasting impressions are made. Here influence is wielded.

Sixth, there should be a Bible study, even if you only have a half dozen persons because those six will be the ones you'll have to depend on. A Bible study every afternoon except Saturday is a necessity in a revival. Give out the Word of God in study. In study,

be filled with the Spirit giving the Holy Ghost a chance to electrify and illuminate the hearers with His presence. Perhaps you are asking, "Brother Walker, where will I find these qualities?" You will find them at the foot of the cross on bended knees before an open Bible. My preacher brother, try this method and you will establish churches in new fields.

The Way to Evangelism

By Amanda Miller

NOT BY MIGHT, nor by power, but by my spirit, saith the Lord of hosts," Zechariah 4:16.

God has always visited His church with great revivals. That is God's method of blessing His church and reaching the unreached. We feel that the greatest need today is a world-wide church revival.

Isaiah stepped out with these words, "This is the rest whereby ye may cause the weary to rest, and this is the refreshing." Joel, looking far down the corridor of years, saw a time of restitution, a Holy Ghost Revival.

The early church had a great revival which we feel has continued throughout the church age. This revival was born through

prayer. Jesus as He walked with His disciples proved, through His love and works, beyond a shadow of doubt, to be the divine Son of God. It is significant that before Christ ascended into heaven, He gave His disciples the great commission to evangelize the world. He told them first to tarry in Jerusalem until they had been endowed with power from on high.

We have experienced many great revivals in our day. Many have found God in His fullness and have joined the church; of this we are so grateful. We attribute the success of our revivals only to God, His power and His anointing. There is no good reason that God's people should not have a great revival in the church. God has promised this to His people and has provided the means by which they may have it.

When Jesus was baptized He received a great anointing. He realized this anointing must be sustained by daily prayer, that He must not break the fellowship and communion with His heavenly Father. After Christ was baptized He withdrew Himself from the multitudes and for weeks spent time in solitude, praying and fasting. From that time on we find Jesus in the school of prayer.

We must secure these revivals through the same methods the early church used, repentance, dedication, submission, prayer and fasting. Then the revival will be sure in every case.

GOD'S METHOD FOR REVIVAL

By T. L. Lowery

WHEN A CHURCH seeks the Lord in prayer and fasting, a revival is inevitable. The Lord said, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land," 2 Chronicles 7:14. This is God's guaranteed method for revival. There is no short-cut or "modern" way to revival.

Three years ago I was conducting a tent meeting in a southern city. The church there had suffered many disappointments, and the people were very discouraged. Many had left the church and gone elsewhere. I knew that God had divinely led me there for a revival. One night I asked all the saints to meet me in the prayer tent after service. I read the Scrip-

ture, Mark 11:24, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Then I asked as many as could to remain with me at the tent for an all-night prayer meeting. A surprisingly large number remained for a night of prayer. Those who could not stay all night assured us they would pray at home and would fast the next day. During the night of prayer God heard us as he did Nineveh (Jonah 3:5).

The next night during the service the Lord gloriously healed a little boy of polio. His parents removed the braces, and without the aid of his crutches he walked and ran to demonstrate to the people what God had done. As a result the city was stirred. Over 900 persons were saved and many were added to the church.

THE SPACIOUS and beautiful McDuffie Street Church of God in Anderson was the focal point for this holy convocation, January 23-25. The initial service was freighted with heavenly glory and the capacity crowd of Christ-honoring, Bible-loving Christians was conscious that it was on the threshold of South Carolina's most rewarding, informative and soul-enriching conference.

Under the weight of their great calling from God, with their responsibilities to God, to men and to self so amplified, many of the ministers tearfully fell under the burden to covenant afresh a complete surrender of service to God.

Our esteemed state overseer, the Reverend B. E. Ellis, made valuable contributions to the success of this conference by his superb moderating and constant admonition to a whole-hearted surrender to the moving of the Holy Ghost.

Amiable Brother W. E. Dowdy, the host pastor, abridged no endeavor, along with Brother J. B. Fortner, to see that all delegates were nobly entertained.

The vital messages, which were soul-searching in depth, seemed especially anointed with Pentecostal pungency. An urgent desire possessed one to discover his best. With this inspired challenge came the instructions on how to develop and diffuse this ministry.

President of Lee College and National Radio Minister, Ray H. Hughes, inspired all of us as he so vividly revealed under Holy Ghost anointing "The Outreach of the Church."

"Worldiness and formalism are two evils that plague the Church," he said. "Pentecost is not the zenith, but the beginning of our experience. It is not a matter of whether you want to win souls, but whether you want to obey God," he challenged.

He further said, "The Church is cultivating a crop of members who have to be primed, pumped and pushed. If your Pentecost is doing for you only what happens in a Church service, it isn't doing what the Bible says it should."

In Brother Hughes's lecture on the pastor's place in the Sunday School and youth program, he remarked that the Sunday School is for the whole man and his needs. Today the pastor must have an understanding heart. Only as you see men, can you win men.

"The Four-Faced Gospel Preacher" was the subject used by the Reverend J. Frank Spivey, pastor of Crawford Avenue Church of God in Augusta, Georgia. In his inimitable manner of preaching he impressed unforgettable the minister and his ministry.

The congregation was carried at

South Carolina Bible and Prayer Conference

By BOBBY ROSS and WALTER PETTITT

times to laughter, but more often to tears. "The frightening fact," he said, "is that scientists are finding out more about the metaphysical than we ministers know of the spiritual. The real preacher must have the face of a man, the boldness of a lion, the faithfulness of the ox and the vision of the eagle." Brother Spivey counseled us, "Be yourself; don't be bound by avoiding to declare the truth. Thinking is hard work."

The swamps of south Georgia became the source of a climactic illustration. When Bro. Spivey compared the pulling oxen to the preacher, the Holy Ghost touched our souls with apocalyptic glory. His words "The devil never invented a load you couldn't pull kneeling down" will ring in our hearts forever.

Professor R. H. Gause of Lee College lectured on the "Doctrine of Man." It instilled in us a greater desire for a deeper study of God's Word. The wealth of his knowledge was apparent as he developed his message from these thoughts: The body, soul, and spirit of man all became depraved when man sinned. Whole man was reduced to pain and misery and stripped of God's image, holiness and eternal life. A well-regulated moral life does not keep sin out of his heart. Man is corrupt because he has chosen his own way. The Holy Spirit, an agent of redemption, causes the Word of God to breath into us a new nature.

The Reverend J. Floyd Williams, pastor of the Pentecostal Holiness Church in Tarboro, N. C., masterfully delivered a sermon from 2 Chronicles 18:7. His outstanding descriptive ability had us standing with Micaiah when he appeared before Ahab and Jehoshaphat and witnessed for God uncompromisingly. He remarked, "They wanted Micaiah to 'tune his fiddle' like the four hundred other prophets, but he wouldn't." What a preach-

ing scene! We could feel God in front, beside, behind, below and above us. He reminded us that the way may seem dark, but Christ is the Light; the burdens may be heavy, but Christ is the Burden-Bearer; the storms may be raging, but Christ is the Captain.

The many and varied experiences in the successful ministry of the Reverend W. E. Johnson, pastor of Tremont Avenue Church of God, Greenville, S. C., were made very apparent in his lecture "Ministerial Ethics." "We don't choose our careers; God chooses us," he said. "We may not all be great preachers, but we can be good ministers. If we preach strong, let's live strong."

The Reverend A. M. Phillips, General Secretary-Treasurer, gave a lecture that was very informative on "The Pastor in Church Administration."

For the final service Brother Phillips spoke on "Condemnation of Uselessness." "If a church ceases to produce fruit, it will fall in its purpose, and it will be judged," he said. A weighty challenge was expertly delivered in this message. "Preparation and Delivery of Sermons" was the subject discussed by our state overseer, Brother B. E. Ellis. The academic presentation, impregnated with illustrations drawn from his successful ministry, crystalized in our minds his points of emphasis.

At the close of Brother R. H. Gause's lecture on "The Sacrament of the Lord's Supper and Feet-Washing," the entire ministerial body joined in observing and celebrating this sacred ordinance. It was truly a time of communion, not only within the fellowship of the Church of God ministry but also with the Lord of glory.

Indeed, we were made to sit in heavenly places as these many dedicated servants of God brought, under divine unction, truths that will live eternally in our hearts.

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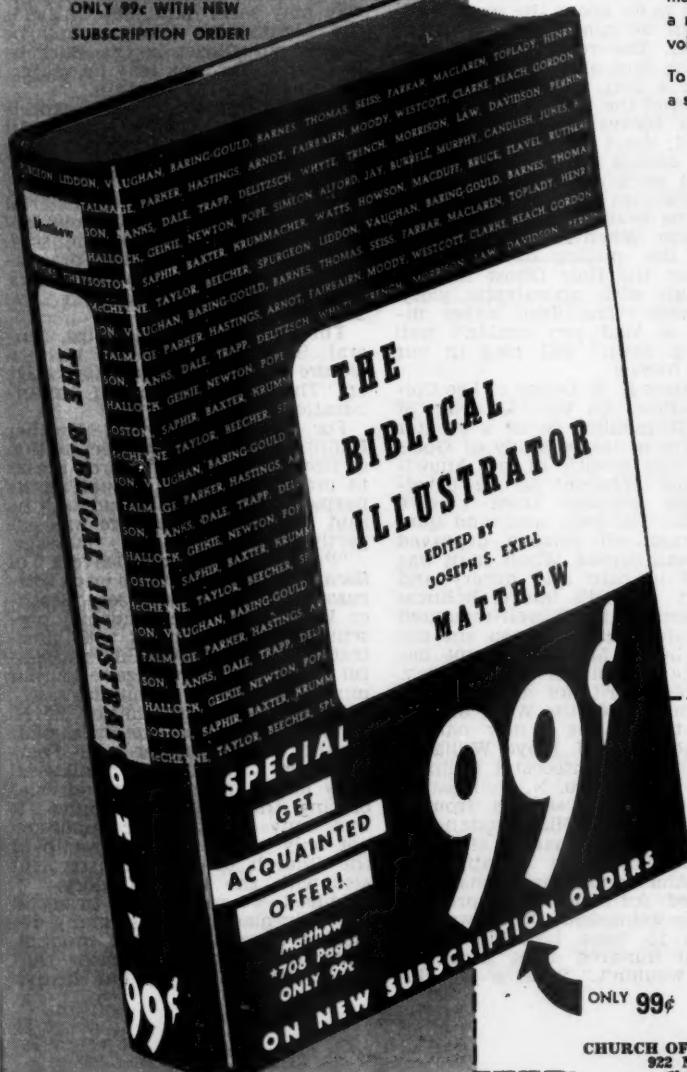
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...Acts III	...Psalms IV	...I Kings
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	...Proverbs	...Ezekiel
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Man and missions

Church of God Missions Department L. H. Aultman, Executive Missions Secretary

CHRISTINE CASTILLO, El Salvador

CENTRAL AMERICAN BIBLE INSTITUTE

ALTHOUGH El Salvador is the smallest of the Central American Republics, it is the most densely populated, having 2,250,000 inhabitants. The rich are very rich and the poor are very poor. Most of the people just "get by" from one coffee-picking season until the next. They buy all the clothes they can afford during that time and try to save enough money to buy corn and beans for the rest of the year. In spite of the fact that we have been here five years, we never understand how it is done. With such limited income it requires great sacrifice

for a church to support a student in school.

The school has blossomed into what we had dreamed would exist some day—a Central American Church of God lighthouse. This past year we had students from all the Central American countries, and for the first time since we have been connected with the

school El Salvador took the lead in carrying away the awards for scholastic achievements. We may have to do as the rich man in the Bible planned to do, tear down these dormitories and build new ones to be able to house all our students from El Salvador this coming year. Many of the pastors are making it a local church project to support at least one student in the school. One of the smallest, poorest churches set such a wonderful example during the past term that it has made everyone more determined to do his part.



Central America

WILLIAM McCALL

Guatemala

JUNGLE TRIP

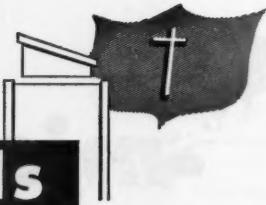
SISTER McCALL and Sister Refugio Carias, the Ladies' Willing Workers' Band vice-president, recently made their first trip together to visit several of the churches and encourage the Willing Worker Bands. They went to the jungles on the north coast where most of the fighting of the latest revolution took place. This may sound easy; but they had nev-

er been to many of these churches, and to get on a train and go to a little jungle village not knowing even the pastor of the church is not a simple matter in a country where women never travel alone and almost never even in pairs. But they wanted to go and encourage the ladies in their work for the Lord. I had written the pastors of their visit and all the

people rejoiced to see them.

In the twenty-eight services they attended in ten days, God gave them three souls. This month there were ten Ladies' Willing Workers' Band reports sent in instead of the five which had been sent the month before. Sister McCall has set as her goal for this year, fifteen reporting groups. By the end of next year the goal is twenty-five.

revivals



Good Beginning for 1961

ALAMOGORDO, N. Mex.—The Church of God in Alamogordo, New Mexico, has experienced a wonderful revival during the month of January. We started out by having watch night, December 31, and welcomed the new year in with one being saved.

On Sunday night, January 1, we started a revival which lasted for two weeks and five days. There were 10 saved, 7 sanctified, 6 filled with the Holy Ghost (all were under 30 years of age) and 2 added to the church. We are looking for more to come into the church.

When we came here four months ago, the doors of the church had been closed for more than three months. Now, we are averaging 42 in Sunday School, and 27 in Y.P.E. We thank and praise God for His blessings here.

Pray for us that God will continue His blessings and the growth of our church here in New Mexico.

—Thomas J. Sechrest, pastor

Revival Continues

EL SEGUNDO, Calif.—We of El Segundo would like to report a wonderful revival now in progress with evangelist Dale Davis. Four weeks have passed and God is still pouring out His Spirit in a wonderful way. Night after night God has revealed Himself in the supernatural. The sick and afflicted have been called out of the congregation and healed by the power of God.

Sixteen have been saved and a number filled with the Holy Ghost. Our hearts have been stirred by the gifts of the Spirit and the preaching of the Word. Some say this is the greatest revival in the history of the church. We would like to thank and praise God for His blessings and for sending His humble servant our way.

—Don Parker, pastor

Church Moving Forward

ZOLFO SPRINGS, Fla.—The Zolfo Springs Church of God just closed a three-week revival with H. R. Corley, pastor of the Church of God at Nocatee, Florida, as the

evangelist. There were 14 saved, 7 sanctified, 1 baptized with the Holy Ghost, 11 baptized in water, and 9 added to the church.

Precious souls, for which we have been praying for years, gave their hearts to the Lord. The Lord is still dealing with others, and we know that if we hold on to God they will be brought in.

The Sunday School has increased every Sunday for the past two months. Every classroom is filled to capacity. It has increased from around 54 to 104. We are certainly praising the Lord for all His blessings to us.

Pray for us that we will continue to grow spiritually as well as numerically.

—Mrs. Billy Jones, reporter

Our "Best Revival," Declares Reporter

MILWAUKEE, Wis.—We, the Church of God in Milwaukee, Wisconsin, want to share the blessings of the Lord that we have been enjoying. We have just closed a two-week revival with Brother Milton Smith, pastor from Crandon, Wisconsin, as the evangelist. His messages were a blessing to all. We had 10 saved, 4 sanctified, 9 filled with the Holy Ghost and 3 united with the church.

On the second night of the meeting the Holy Spirit took over and Brother Smith didn't get to preach. Both the Sunday School superintendent and the clerk of the church received the Holy Ghost the same night. Others prayed through

at their seats. This is the best revival in the history of the church in Milwaukee.

We are looking for greater things in the Lord in Milwaukee. Please hold us up in your prayers.

—Ernestine Hansel, reporter

Twenty-three Receive Baptism of Holy Ghost

PERRY, Fla.—God has visited the Perry, Florida, Church of God with a mighty outpouring of the Holy Ghost. For 13 nights the Lord poured out His Spirit in a great way. Some said it was the greatest revival they had ever been in.

There were 45 saved, 23 sanctified, 23 filled with the Holy Ghost, 15 added to the church and many healed by the power of God. Large crowds attended night after night.

Rev. J. Frank Culpepper is the good pastor, and he and his wife are doing a great work in Perry. Rev. James Poe Jackson from Hixson, Tennessee, was the evangelist.

—Reporter

Fourteen Members Added

MEMPHIS, Tenn.—We at the Park Avenue Church of God in Memphis, Tennessee, praise God for another gracious revival. Our evangelist was Rev. A. A. Lynch from Washington, Pennsylvania. Each night Brother Lynch was inspired and anointed to preach. Along with the evangelistic preaching he preached Church of God doctrine and old-time holiness. This type of preaching was much needed and appreciated in our church.

There are many possibilities for this church, and we are praying that we will stay in the attitude of revival to reap a great harvest for God. The results of this revival were very gratifying as 18 were saved, 8 sanctified, 8 filled with the Holy Ghost and 14 added to the church. The last night of the revival, 16 persons were baptized in water.

—Thomas R. Culp, pastor

OLD-FASHIONED REVIVAL

MERIDIAN, Miss.—We have just closed a wonderful revival at the Meridian, Mississippi, Church of God with Brother and Sister Wiley as our evangelists. The Lord met with us in a wonderful way from our first service to the last one. We had 6 saved, 2 sanctified, 2 filled with the Holy Ghost and 2 added to the church. Our young people were really stirred during this revival, and the whole church in general was greatly blessed.

It was one of those old-fashioned revivals where people were slain under the power; also people were

healed as the Lord was there to meet our needs.

This revival will long be remembered by the people here.

We really learned to love and appreciate Brother and Sister Wiley and family, and we all really love and appreciate our good pastor and wife, Brother and Sister W. L. Sharp. They have really been a blessing to our church.

Any church would do well to get Brother and Sister Wiley for a revival. Pray for our church at Meridian.

—Marie Lott, reporter

in memoriam

SISTRUNK

Brother Leonard Sistrunk departed this life March 1, 1960. He had been a member of the Rocky Hill Church of God for 35 years. He is survived by his wife, Florence Sistrunk, 12 children, 56 grandchildren and 56 great-grandchildren.

Funeral services were conducted at the Rocky Hill Church of God, (Union, Mississippi) March 3, 1960, with David Williams, pastor, officiating. Those assisting were M. H. Kennedy, A. L. Fitzgerald, Mrs. Lavada Creel, Jimmie Jones, M. L. Muse, and Curt Smith.

—David Williams, pastor

MCCOSH

Mrs. Eliza McCosh, born on October 18, 1863, departed this life on February 18, 1961, at the age of 97 years and four months. She was a devout Christian and a faithful and loyal member of the Sweetwater, Tennessee, Church of God.

Her funeral was held in the Sweetwater Church where the body lay in state for one hour. The service was conducted by the pastor, Rev. C. H. Webb, assisted by the former pastor, Rev. C. R. Stansberry. She was laid to rest in the Union—McMinn Cemetery.

Sister McCosh leaves four sons: F. Albert, Will, Clifford and Joe; two daughters: Mrs. Etta Clark and Mrs. J. D. Shoemaker; 116 descendants and a host of friends. She will be greatly missed here.

—Reporter

CLARY

Sister Gladys Clary, age 29, a member of Pine Grove Church of God, died at the home of her parents, Mr. and Mrs. J. B. Clary, December 29, 1960, near Odum, Georgia. She had been in a wheel chair for several years due to injuries received in a car accident. Yet, when rolled into the church, she had a smile for all. We all loved her, and God loved her more. She was not only loved by us at the church, but because of her smile and patience she was well liked by all who knew her.

Her funeral was conducted at Piney Grove Church of God by her pastor, Rev. W. K. Livingston, assisted by Rev. C. N. Bolt. Her body was laid to rest in the Piney Grove Cemetery.

We like to think of the Psalmist's words when he said, "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15). We truly feel that she was in that number.

—Shelly Ogden

COLEMAN

Funeral services for William M. Coleman were conducted at the Woodward Avenue Church of God, Athens, Tennessee, on February 19, 1961. Ministers in charge of the services were the Reverend Clifford Bridges and the Reverend T. G. Pearson. The Reverend Lewis J. Willis also participated as representative of the General Executive Committee.

Brother Coleman was born on August 2, 1880, and died on February 17, 1961. He is survived by his wife, Nancy, five sons and three daughters. He also leaves two brothers and three sisters. There are 37 grandchildren, 33 great-grandchildren and one great-great-grandchild.

The large number of friends and the

immense floral offering at his funeral were indications of the deep love and great respect given Brother Coleman. He was a faithful member of the Athens Church of God and a constant source of encouragement to those who visited him. He will be missed deeply by those who were blessed to know him.

The Church of God will also miss him. He was one of the last surviving delegates to the first General Assembly convening January 26, 27, 1906. He with his mother, Lucy Coleman, attended that assembly. It is difficult if not impossible to assess the contribution he made to the church in those early days. He has now gone to be with his Lord, however, who will reward him properly. "Precious in the sight of the Lord is the death of his saints."

—Reporter

ADAMS

Bessie Ida Adams, 65, of Gadsden, Alabama, went to her reward on February 22, 1961.

A member of the Attalla Church, she had been a member of the Church of God for 35 years. She was never too tired to go to church or to answer a call to help someone pray, whether it was for sickness or to find peace with God.

Sister Adams is survived by: one son, Billy, J.; seven daughters, Mrs. W. C. Hayes, Mrs. Robert Miller, Mrs. James Waddell, Mrs. Della Swords, Mrs. Claude Black, Mrs. Charlie Kendrick, Mrs. Lola Mae Walden; two sisters, Mrs. DeWitt Robison, Mrs. Ola Welch; four brothers, Paul, John, Thomas, and Charles B. Lee; 14 grandchildren and 14 great-grandchildren.

She will be greatly missed by her family and her host of friends.

—Mrs. Lola Mae Walden, daughter

DORMAN

Funeral services were held Wednesday, June 29, 1960, for the Rev. James Louis Dorman, Sr., of Apopka, Florida, retired Church of God minister. He died at an Orlando hospital after an extended illness.

Rev. Dorman was born in Hamilton County, Florida, September 7, 1889. His ministry, which began in June 1929, carried him over the greater portion of the southern United States. He retired in September, 1947, (because of poor health) after a fruitful ministry in many capacities and moved to Apopka that same year. He dearly loved and served well both his Church and his Lord.

He is survived by his wife, Nancy Abeggall; his children: Julius B. Aiken, South Carolina; Arlie M., a Church of God minister, St. Louis, Missouri; J. Paul, Memphis, Tennessee; James L. Jr., U.S.A.F., Savannah, Georgia; Mrs. Eva D. Gennell, Orlando, Florida; W. Kenneth and Thomas G., both of Apopka. There are 15 grandchildren and two great-grandchildren.

Funeral services, held at Boy's Chapel, were conducted by the Rev. Levoy Newton, assisted by Rev. Hugh Horne, Rev. Vernon Crosby and Rev. R. H. Anderson. Interment was in the Greenwood Cemetery, Apopka, Florida.

The sermon was built around Acts 11:24, "For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

We feel these words were appropriate for Brother Dorman.

Prayer

Request



Pray for the healing of my body and also for the healing of my little girl. I would also like prayer for myself and my husband that we might get closer to God.

—A sister in Christ

Pray for my unsaved husband and my father, 76, who is also unsaved.

—A friend in Christ

Pray that I will receive the Holy Ghost. Also pray that the Lord will heal me of heart trouble. Pray for my unsaved children.

—An Evangel reader

Pray that the Lord will heal my ears. I am deaf in my right ear and hard of hearing in my left ear. I have been like this since the age of two. I believe that the Lord is able to heal if we really believe and have faith in Him.

—Miss Margaret Tidwell
28 Poplar Tent Road
Concord, N. C.

Pray that if it be God's will, He will heal my husband of head trouble. Also, pray for my lost loved ones.

—Mrs. Delma Dollar
Adamsville, Ala.

Pray for me that I will know how to pray, read the Bible, know God's will in my life and how to do His will; so I will know definitely that I am ready to meet Him at any time. Then pray for my physical and nervous condition.

—One who needs to know God's will

Pray for the healing of my body and the healing of my wife who has heart trouble.

—Sam Jones
c/o N. C. Hospital
Black Mountain, N. C.

Pray very urgently for my requests, both spiritual and physical. I have been in this condition for over a year. I need God's help.

—Mrs. L. Couch
Hixson, Tenn.

Pray that my husband will be able to find a job. Also pray for my healing, the healing of my daughter and my niece.

—A Christian

Pray for me. I have been very nervous for a few months. My head and the back of my neck hurt almost continually. I am afraid I am losing my mind. The Lord has saved and baptized me with the Holy Ghost, but the devil is trying to destroy my faith. I am desperate.

—A member in distress
Louisville, Ky.

Pray that God will heal my grandson's eyes and will save his mother and father.

—Mrs. A. E. Lewis
300 Granville St.
Taboro, N. C.



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